

1579
A N

E N Q U I R Y,
WHETHER THE DISTINCT PERSONALITY OF
T H R E E
IN THE
DIVINE ESSENCE
CAN BE FAIRLY DEDUCED FROM THE
HOLY SCRIPTURES?

WITH SUCH CONSIDERATIONS ON THIS

E N Q U I R Y,

AS MAY HELP US TO

*Grow up unto a Perfect Man, unto the Measure of
the Stature of the Fulness of*

C H R I S T.

By SIR THOMAS BOND, BART.

D U B L I N:

PRINTED BY R. MARCHBANK, 10, TEMPLE-LANE.
MDCCXCVI.



D E D I C A T I O N.

TO all who desire to acquaint themselves with God, and be at Peace—in Hopes that it may be a Means of leading them into their Resting-place—these few Thoughts are humbly dedicated,

By their sincere Friend,

and affectionate Servant,

BRUNSWICK-STREET,

9th Nov. 1795.

A handwritten signature in cursive script, appearing to read "Tho. Bon", with a decorative flourish underneath.

P.S. The Reader is requested to suspend his Opinion, 'till he has considered the Whole.

DEDICATION

To all who desire to attain the highest
virtue, and as of Power—in the world
it may be a means of leading them into
the path of the few, though the many

By their sincere friends

Richard

P.S. The Author is a devoted friend
his Opinion, till he has consulted the World

AN
E N Q U I R Y

INTO THE PERSONALITY OF

THE DIVINE ESSENCE.

THE Doctrine of the *Trinity* has been a subject of much discussion in all ages of the Church: it has engaged the attention of many Councils, who, beside the three Creeds we have still in use, have framed numberless other; labouring, if possible, to convey to the human mind, such an idea of God, as might accord both with Scripture and Reason.— But in every attempt they have failed, except in one, which was the first Creed we read of; and perhaps it would have been well, if there had not been any other. It was this: *I believe in one GOD, who is the FATHER, who is the SON, and who is the HOLY GHOST.* And if every other Creed has missed the mark, and failed of its

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intended purpose, it was only because they have so closely adhered to the word *Person*. The idea of *three persons in one God*, confuses the mind, is a stumbling-block to many (especially as it is bandied about in the *Athanasian Creed*), and has been the only root out of which *Deism* and *Arianism* ever sprung.

Let us now enquire into the reasons, Why the idea of personality has been so constantly and so stiffly maintained? and at the same time examine, Whether the Holy Scriptures do really convey to us any such idea? And also, endeavour to discover, from that only source of divine knowledge, how we ought to think and believe of God, who is the fountain of our being and our only SAVIOUR: And then see, how such discoveries may be applicable to the conversion and sal-

Isa'ah, xii. 3. vation of our souls and bodies.—*So shall we draw water with joy out of the Wells of Salvation; for surely it is Life eternal to know the only true GOD, and JESUS CHRIST whom he hath sent.*

John, xvi. 3.

This important text which I have just now mentioned, I confess is one among many, which seems to establish the idea of personality; as that idea, so far as it relates to the Deity, is only founded on the distinction

tion which the human mind is apt to form between the *sender* and *sent*.—But however just it may be with respect to angels or men, who are local beings, it cannot be so with respect to GOD, who is omnipresent, and who fills all space.—And this will appear more evident, by comparing the text before us with another, in the prophet Malachy. *Behold I will send my messenger*, Mal. iii. 1. *and he shall prepare my way before ME.* The messenger is the *baptist*. The *sender*, or person whose way was to be prepared is *one*, is GOD, is JESUS CHRIST, speaking in his own person singularly, I and ME. So justly and truly has he said, *He that seeth me*, John xii. 45. *seeth him that SENT me.*

There cannot be any personal distinction in this last, no more than in the following texts, when duly considered and compared with other scriptures: *My meat is to do* iv. 34. *the will of him that SENT me.* *The* v. 36. *works that I DO, bear witness of me, that the Father hath SENT me.* Here he says, the works that I DO; but in another place he says, *The Father that dwelleth in me* xiv. 10. *he doeth the works*; plainly intimating that *he* and the Father are *one*, not *two persons* but *one person*.—"I must work the works of" ix. 4. *him that SENT me.*—*As my Father hath* xx. 21. *sent me, even so send I you, &c.*—Now every

every idea of personal distinction between the *Father* and the *Son* in these, or any such like Scriptures, must vanish, when we read,

Mat. x. 40. *He that receiveth ME, receiveth HIM that*

John xii. 45. *SENT me. — He that seeth ME, seeth HIM that SENT me.*—Which is as much as if he

Isaiah lxiii. 5. had said, *I sent myself. My own arm*

John xiv. 9. *brought salvation. — He that hath seen*

x. 30. *ME hath seen the FATHER, and I and MY FATHER are one.* As if he had said, I

Isaiah ix. 6. *am the Father ; therefore Isaiah says, His name shall be called the everlasting Father, &c.*—And therefore in the days of his flesh,

Matt. ix. 2. *men—Son—Daughter, thy sins are forgiven thee. — Or thy faith hath made thee whole, &c.*—The Jews at that time seem to have

had a more just way of thinking, than many of us at this day ; for they said, *Who can forgive sins but GOD only ?* And at another time they took up stones to stone him, and assigned this reason for it : *Because he being*

Mark ii. 7. *forgive sins but GOD only ?* And at another time they took up stones to stone him, and assigned this reason for it : *Because he being*

John x. 33. *a man, made himself GOD, for he had said I am the SON of GOD ; they very justly concluding that the SON of GOD must be*

36. *GOD himself.*—It would be happy if many in this our day, would learn this much of Christianity. even from the unbelieving Jews.

But

But give me leave to ask, Why GOD *manifest in the flesh*, should be called the SON of GOD?—This question was answered by the angel *Gabriel*, when he said to *Mary*, *The* Luke i. 35. *Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy THING which shall be born of thee, shall be called the son of GOD.* Therefore, for that reason, and not for any other, shall he be called the SON of GOD. It is very observable in this place, that the angel does not say, that holy *child*, but that holy *thing*, in the *neuter* gender only; because the body without the spirit, being dead, is *neuter*; now it was the body only, that was taken of the flesh of the Virgin *Mary*, therefore it was the body only, that could be called the SON of GOD, the intellectual part being GOD himself. For the *λογος* or *word*, can with no more propriety be called the SON, than my word can be called my son.—There cannot possibly be formed any idea of a *son* in the *godhead* before the incarnation of JESUS: so that whatever has been said of his *being begotten before all worlds*, of his *eternal generation*, &c. must be totally unfounded, and have only served to beget a great deal of cavilling and unbelief. — *I know*, *Isaiah* says, *who shall* *Isaiah* iii. 8. *declare his generation?* but the prophet in that

that place is only speaking of him, in his humble suffering state, not of any *eternal generation before all worlds*. If I might be allowed to guess at the prophet's meaning, I should think, he has put his query very properly : *Who shall declare his generation?* that is, Who can declare or explain how a

Isaiah vii. 14. *virgin should conceive and bear a son,*
by the overshadowing power of the Holy
1 Peter i. 12. *Ghost*. Is it not a mystery that the very
angels themselves *desire to look into?* Therefore I must conclude that he was called the SON of GOD, only because he was conceived of the *Holy Ghost* and born of the *Virgin Mary*; and consequently is the *only begotten Son of God*.

Let us now consider a few texts relative to the *Holy Ghost*, in which we shall find the same expressions of *sending* and being *sent*.

John xiv. 26. *But the Comforter which is the Holy Ghost, which the Father will send in my name, &c.*—Here the Father is said to be the sender.—*But when the Comforter is come, whom I will send unto you from the Father, &c.*—If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—In both these the SON is said to be the sender.—But whatever the difference of these expressions may

may seem to be, there is in fact not any difference at all, for it has been already proved, that the *Father* and the *Son* are indivisibly one, and should be so even in our ideas.—And I think it must appear evident to every one who reads his Bible with any attention, that this One only living and true God, *is* the Father, *is* the Son, and *is* the Holy Ghost; not proceeding from the *Father* only, as the Greeks say, nor from the *Father* and the *Son*, as the Latins say; but being a new, and more glorious operation of *God* in *Man*.

In the epistle to the Galatians we read—Gal. iv. 6.
GOD sent forth the Spirit of his Son, &c.
 —The *Holy Ghost* is here called the spirit of *JESUS CHRIST*.—Now the intellectual part or soul of a man while he is living is called his *Spirit*, but after his death it is usually called his *Ghost*, and the article of death is frequently termed, giving up the *Ghost*:—and I cannot help thinking that the original words, which are rendered *Holy Ghost*, in our Bibles, in all places before the crucifixion of our *Lord*, ought to have been rendered *Holy Spirit*.—But this I must submit to those who are conversant in the original languages. However, in this place I would request the reader's particular attention,

tention, while I endeavour to consider the difference between the *Ghost* or *Spirit* of JESUS CHRIST, and the ghost or spirit of any other man. The ghost of a man departed, is only his spirit or soul, his body being then mouldering in the dust; but the body of our Lord JESUS CHRIST, did not moulder in the dust. It was so far from feeling corruption, that it was raised from the dead the third day, ascended into heaven and was glorified; that is, *was made a quickening spirit, ascended up above all things,*

1 Cor. xv. 45. *that he might fill all things.*—*The first man, Adam, was made a living soul, the last*

Eph. iv. 10. *Adam was made a quickening spirit. He that descended, is the same also that ascended up far above all the heavens, that he might fill all things.* It is to these two scriptures, that I request the reader's particular attention.—GOD was, and is, always from all eternity, in time, and to all eternity a *spirit*, and there never was a time when he could be made such: but the *last Adam*, the humanity, or body of JESUS CHRIST, was made a *quickenings Spirit*. It is one of the attributes of GOD to be omnipresent, *to fill all things*, and it never was necessary for him to ascend any where for that purpose: but He who was made a *quickenings Spirit*, the Man CHRIST JESUS, was *he who descended,*
and

and also ascended up, far above all Heavens, that he might fill all things.—So then, to the wonder and astonishment of men and angels, we find that the MAN who was born of MARY, who had a body of flesh and blood and bones as we have, probably not more than six feet high, should now be omnipresent, should *fill all things*, and be a quickening Spirit in the hearts of all that truly believe in HIM.—Well might he say,—Where two or three are gathered together, *in my name, there am I in the midst of them*; and well might an Apostle say, *Know ye not that JESUS CHRIST is in you except ye be reprobates.*

If any should object to this idea of the universal presence of the humanity of JESUS, and say, is it not written, that he is *for Heb. x. 12: ever sat down on the right hand of God?* It may be answered; this cannot be understood as of any particular place, as if God had a right or left hand, but rather of a state or exaltation in glory; for our SAVIOUR calls it *the right hand of power.*—*Ye shall* Mark xiv. 62, *see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven.* And this right hand of power, in another place, he calls *the glory of his Father.* For Mat. xvi. 27. *the Son of Man shall come in the Glory of*
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his Father, with his Angels, &c. And in the following verse he says, *There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom.*—Now this coming in his kingdom was no other, than his transfiguration on Mount Tabor, which did not require any considerable change of place.—It must then appear evident, that as we are not to understand by his being said to *sit*, that he sits in any particular place ;—so we are not to understand that his being said to *come* implies a removal from that place to any other, but only a manifestation of a glory which had been hid ; for the divine humanity may very properly be compared to a circle whose center is every where, and circumference no where.

I flatter myself the reader by this time sees clearly, that the *Father* and the *Son*, that is GOD in the glorified humanity of JESUS CHRIST is the HOLY GHOST. And so we read in the Gospel of St. John,

John vii. 9. *That the HOLY GHOST was not given (indeed could not) because that JESUS was not yet glorified.*—Well might old Simeon say,

Luke ii. 29. *when he took the Child in his arms, Lord, now lettest thou thy servant depart in peace according to thy word ; for mine eyes have*
seen

seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel.

This idea is farther confirmed by our Lord himself.—JESUS answered and said, John xiv. 23. *If a man love me, he will keep my words, and my FATHER will love him, and we will come unto him, and make our abode with him.* He does not say that the HOLY GHOST will come and make his abode with him; but he says the same thing in other words, as if he should say, my FATHER in my glorified humanity (which is the HOLY GHOST) will come and make our abode with him. Similar to this, is his saying in the 20th verse of the same chapter—*In that day ye shall know, that I am in my FATHER, and you in me, and I in you.* Also in his last prayer, 17th of John, he prays that he may dwell in us, and the FATHER in him, *I in them and thou in me*; no mention is made in either place of the HOLY GHOST.

Our SAVIOUR also, in the same Evangelist, says very plainly, that he himself would be the HOLY GHOST.—His words are—*If* John xiv. 15, *ye love me, keep my commandments. And I will* ^{16, 17.} *pray the FATHER, and he shall give you another*

- ther Comforter, that he may abide with you for ever : the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him :—but ye know him ; for he dwelleth with you, and shall be in you. I will*
- John xiv. 18. *not leave you comfortless : I will come to you. As if he had said—Ye know the Comforter, the Spirit of Truth ; because ye know me.—He dwelleth with you.—I dwell with you.—He shall be in you.—I shall be in you ; I shall dwell in your hearts by faith.—I will fulfil that which I promised by my servant*
- 2 Cor. vi. 16. *Moses : Ye shall be my Temples, I will dwell in you, and walk in you, and I will be your GOD, and ye shall be my people.—I will not leave you comfortless, I will be the HOLY GHOST the Comforter. I will come unto you*
- Heb. xiii. 5. *and abide with you, and in you for ever : I will never leave you nor forsake you.—A little while and ye shall not see me ; in a few days I shall be crucified, dead and buried, I shall rise the third day and ascend into Heaven, and a*
- Acts i. 9. *cloud shall receive me out of your sight. Ye shall not then see me ; but again, a little while*
- John xvi. 16. *and ye shall see me ; because I go to the FATHER. For, it is expedient for you that I go away ; for, if I go not away, the Comforter will not come to you ; but if I depart I will send him unto you. It is expedient for you that I go to the FATHER ; that I may be glorified ;*
- xvi. 7. *that*

that I may be made a quickening Spirit ; to quicken you who are by nature dead in Ephes. ii. 1. trespasses and sins. It is expedient for you that I ascend up, above all Heavens, that I iv. 10. may fill all things. That I may fill you with all my fulness ; for it hath pleased the FA- Colos. i. 19. THER that in me should all fulness dwell.—Again, a little while, after a few days, on the day of Pentecost, and ye shall see me, because I go to the FATHER ; that I may return to you again as the HOLY GHOST ; whom the FATHER will send in (or by) my name, for I shall be the HOLY GHOST. In that day John xvi. 23. ye shall ask me nothing by way of enquiry for information, for I will teach you all things, and xiv. 26. bring all things to your remembrance, whatsoever I have said unto you. For ye shall be made partakers of my Uction, and ye shall know all things—Nevertheless whatsoever ye 1 John ii. 20. shall ask the FATHER in (or by) my name, he John xvi. 23^r will give it you.—If ye ask any thing in (or xiv. 11. by) my name, I will do it.—For whenever you will call upon me by my name JESUS, you call upon the FATHER and upon the HOLY GHOST, for I am the FATHER and I am the HOLY GHOST.—And say not in your hearts, who Rom. x. 7. shall ascend into heaven, to bring me down from above ; or who shall descend into the deep, to bring me up again from the dead : for I am nigh thee—in thy mouth and in thy heart.

- John vi. 48. *I go to the Father that I may be glorified, that I may be made that living bread which shall come down from heaven, of which*
 50. *whosoever eats he shall live for ever; for*
 51. *the bread that I will give, is my flesh,*
 55. *which I will give for the life of the world, for my flesh is meat indeed, and my blood is drink indeed. And it is expedient for you to eat and drink thereof, otherwise you have*
 53. *no life in you.—You cannot be my children, without being partakers of my flesh and blood, for the children are always partakers of the flesh and blood of the parent,*
 Heb. ii. 14. *you are partakers of the flesh and blood of your father Adam; and are thereby vile, sinful, abominable, and subject to eternal death.—Be partakers of my flesh and blood.*
 Cant. v. 1. *Come eat, O friends, and drink abundantly,*
 John vi. 54. *O beloved; and have eternal life abiding in you; for he that eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.*

I hope the kind reader will pardon this long paraphrase, perhaps it may be just and useful; at least it must effectually remove a stale objection, that because our Saviour hath ascended into heaven, and sat down at the right hand of the Father; therefore he cannot possibly be present on our altars or communion

communion tables ; but this objection has been answered already, page 8, 9 ; and we have seen evidently from the sacred word, that *he ascended up far above all heavens*, Eph. iv. 10. *that he might fill all things*. Consequently if we believe the word of God, there cannot be any difficulty in believing, that he is really and personally present on every altar or communion table ; in every believing heart, and *wheresoever two or three are* Mat. xviii. 20, *met together in his name*.

St. Paul asserts this with strong confidence, *The cup of blessing which we bless*, 1 Cor. x. 16. *is it not the communion* (or participation) *of the blood of Christ ? The bread which we break, is it not the communion* (or participation) *of the body of Christ ?* As it were throwing out a challenge, putting his assertion into the form of a query, which he supposes self-evident ; as if I should say two and two make four, do they not ? so he says, *is it not ?* that is, can it possibly be supposed to be any thing else, but *the body and blood of Christ*.—And this query, he does not propose to children, or weak-minded men ; for he says in the preceding verse,—*I speak as to wise men, judge ye what I say*.

St.

St. Cyril bishop of Jerusalem made use of the same method of argument ; his words are, *seeing then that our Lord JESUS CHRIST, speaking of the bread, declared that it is his body, who shall ever dare to call in question this truth? And since that He, speaking of the wine, has assured us so positively, that it is his blood, who can ever doubt of it, and who will dare to say, that it is not true, that it is his blood?*

I would not however be understood, from any thing I have either said or quoted, in confirmation of the *real presence*, to mean any other than a spiritual,—because there cannot possibly be any other:—for if our bodies at the resurrection will be made spiritual, how much more the glorified body of our Saviour, which was made a quickening spirit and ascended up far above all heavens, that it might fill all things. And this no doubt is the sense in which the Church of England understands it, when she says in the Catechism, that *the body and blood of Christ are verily and indeed, taken and received by the faithful in the Lord's Supper.*—But though this presence be that of a spiritual, and not of a corporeal body; it is so far from being less real, that it is infinitely more glorious, more awful, and
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more effectual for our sanctification and salvation.—So that after all that has been wrote and said concerning unworthy receiving, it can be neither more or less, than the *not discerning or considering the Lord's body*: the apprehension of nothing more in the elements, than meer bread and wine taken and received in remembrance only. That as the *Jews*, in consequence of their not discerning or believing that *God was in Christ reconciling the world unto himself, crucified the Lord of Glory*; so those who do not consider or believe that *CHRIST* is in the sacramental elements, are justly said to be *guilty of the body and blood of the Lord*. ^{1 Cor. xi. 29.} ^{2 Cor. v. 19.} ^{1 Cor. xi. 27.}

I hope it is now sufficiently evident, that as the word *Person* or *Trinity* does not anywhere occur in the holy scriptures, as applicable to God, we ought not to entertain any such conceptions;—for as we cannot possibly know any thing of *Him*, further than he has been pleased to reveal of himself in his word; we ought not to adopt any expressions, but such as the inspired writers have been pleased to make use of; neither should we presume to form any ideas of *Him*, but such as are fairly and evidently deducible from their words:—and this was

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the reason why I confined myself so closely to the sacred text in the foregoing part of this little Treatise; having scarcely offered any thing else to the consideration or notice of the reader; and I believe it has been fully proved, that God *is* the Father, *is* the Son, and *is* the Holy Ghost; and that these are not *three persons*, but three names of *One*, in the person of *Jesus Christ*, in whom dwelleth all the fulness of the God-head bodily; and that they are only expressive of his different acts, for the redemption and salvation of lost mankind.

Colos. ii. 9.

How unjust and improper then, must those modes of expression be, which have been in use for so many ages: as in the *Nicene*, and also in that falsely called the *Apostles Creed*.—*I believe in one God the Father, &c.—and in one Lord Jesus Christ, &c.—and I believe in the Holy Ghost, the Lord and giver of life, &c.* What is this, but to say, I believe in *one God the Father*, and in *another God the Son*, and in a *third God the Holy Ghost*.—The reader will see in *Eusebius's Ecclesiastical History* what disputes and bitter wranglings there were in the Church when that creed was formed; endeavouring to establish what was then called the *faith of one substance*, the natural consequence

consequence of which, was the rise of *Arianism*. For they, *darkening counsel by words* Job. xxxviii. *without knowledge*, having only in view ². the establishment of a system, lost sight of God, and sunk into a kind of *Polytheism*, or ideal idolatry; in which we have continued ever since.—And our Liturgies seem calculated to confirm us in it; as several of our prayers conclude,—*for the sake of JESUS CHRIST our Lord, to whom, with thee and the Holy Ghost, be all honour, &c.*—as if we were speaking to the Father, of two other persons, who might, or might not be present.—Besides, though we read that we may suffer, or do, many things for his name's sake; yet we are not directed to ask any thing of the *Father* for the sake of the *Son*: because that would convey too strong an idea of a distinct personality.—But only *in* (or rather by) *his name*; as if we called upon the *Father* by his name JESUS, in English *Saviour*; for the *Father* hath said, *Isaiah xliii, beside me there is no Saviour.* 11.

Our Litany is also strangely calculated to convey to our minds an idea of this Polytheistical distinction; every one knows that it begins with three petitions addressed to each person separately. As if the composer of that prayer had been apprehensive, that if

he had neglected one, that one might have been offended.—And then, to satisfy the minds of the people, who (however confused their ideas may be) would fain flatter themselves that they are worshippers of *one* GOD, he unites them together in a fourth—*O holy, blessed, and glorious Trinity, &c.*

But the worst use that ever was made of this distinction, and most likely to convey a false idea of GOD, we find in one of Mr. Wesley's Hymns; the words are—

Sprinkle still the mercy seat,
And bring the FATHER's anger down;
Screen me, JESU, from the heat
And terror of his frown.

Here we find, not only a distinction of persons, but a distinct, and infinitely wide difference of nature and disposition.—The SON is represented as all mercy and love;—the FATHER as all anger and frowning fury:—so that if we believe Mr. Wesley, we need no longer say, “that God so loved the world, that he gave his only begotten SON, that whosoever believeth in him, should not perish, but have everlasting life.”—How rationally, how scripturally, I might say how divinely are we delivered from all these errors, and perhaps blasphemies, by that

John iii. 16.

that original, and best of all Creeds—I believe in one GOD, who *is* the FATHER, who *is* the SON, and who *is* the HOLY GHOST.—And this leads me to the last thing proposed, and that was “ How we ought to think, and believe of GOD, who is the author of our being and our only Saviour; and how these considerations may be applicable to the conversion and salvation of our souls and bodies.”

Our Lord himself tells us that “ GOD is John iv. 24. a spirit, and they that worship him, must worship in spirit and in truth.”—St. Paul in his epistle to Timothy, styles him, “ The King eternal, immortal, invisible, the only wise GOD.”—That he “ only hath immor- 1 John vi. 16. tality, dwelling in the light which no man can approach unto, whom no man hath seen or can see.”——He is called the “ Almighty GOD—JEHOVAH,” or the self-subsisting being.—He desired Moses to say unto Pharaoh—“ I AM hath sent me unto Exod. iii. 14. you.” In the person of JESUS CHRIST he says—“ Before Abraham was I AM.”—St. John viii. 58. Paul speaking of him in the same person Colos. i. 16. says, that “ by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him :
and

and in the epistle to the Ephesians, that
 Ephes. i. 23. "He is the fulness of Him that filleth all
 in all."

But over and above every thing that can
 be thought or conceived of Him, St. John
 John iv. 8. in his epistle tells us that GOD IS LOVE.
 For not to say any thing of our creation,
 preservation, or any, or all of the blessings
 of this life, angels and men must be
 astonished at his inestimable love, in re-
 deemming our souls and bodies with his own
 blood; in the person of our LORD JESUS
 CHRIST.—And this, when considered, will
 also appear to be, both the means of grace,
 and the hope of glory.

If prayer be a means of grace, who
 Zech. xii. 10. can pray, unless the *spirit of grace and*
supplications be given him?—If hearing or
 reading the word be a means of grace, it
 will be ineffectual, it will not profit, unless
 Heb. iv. 2. *mixed with faith* in those who read or hear :
 Eph. ii. 8. now faith is the *gift of God*.—If repentance
 be a means of grace, who can repent, un-
 Acts v. 31. less he receives that grace from *Him, who*
was exalted to be a prince and a Saviour, to
give repentance to Israel, and forgiveness of
sins.—Surely every christian may say with
 Ps. lxxxvii. 7. David — *all my springs are in thee* ; and
 from

from a full conviction acknowledge the truth of what our LORD hath said, *without* John xv. 5. *me ye can do nothing.*—And he also is our only hope: *The mystery which hath been* Colof. i. 27. *hid from ages and generations, but now is made manifest to his saints, which is CHRIST IN YOU THE HOPE OF GLORY.*

That GOD IS LOVE, and that the value or estimation he has set on Man, is infinitely more than we can conceive, will be still further confirmed by the following considerations.

We read in the book of *Genesis* that *the* Gen. i. 2. *earth was without form and void; and darkness was upon the face of the deep:—All created nature was one dark bottomless abyss of confusion and disorder commonly called chaos.*—Some have imagined that this chaos, which probably occupied all that space which is now the heaven of the stars and planets, had been the glorious residence of *Satan* and his angels before their defection.—And that as the sin of *Adam* brought a curse on the ground and its produce; so the sin of the angels brought a curse on their heavenly habitation, and changed it from a kingdom of light, love and joy, into a region of darkness,

- ness, hatred and sorrow.—But be that as it may ; as *secret things belong unto the Lord, but those things that are revealed belong unto us.*—It is sufficient, that it has been revealed to us, that the earth was in that dreadful, unimaginable state of darkness and confusion ; and that the LORD our GOD *who is light, and in whom is no darkness at all,* brought light out of that deep darkness, and order out of that immense confusion ; and for any thing we can discover either from reason or revelation, it was done solely for us men, for our comfort and accommodation.—For us men and for our accommodation, he created and formed the earth and the seas, causing them to produce fruits and vegetables, beasts and birds and fishes innumerable, for our food and service.—For us men, for our comfort and for our accommodation, he created and placed the sun, the moon and the stars in the firmament, to illuminate and warm our habitation, give fertility to the earth, and fecundity to the sea ; *to be for signs, and for seasons, and for days, and for years :*—He has given them a law from which they have never deviated.
- Deut. xxix. 29.
- 1 John i. 5.
- Gen. i. 14.

For this great planet, Earth, still rolls
Incessantly around its poles ;

And

And 'till the end of time must run
 Its giants race about the sun,
 While slanting in its oblique flight,
 It shortens or prolongs the night.

Thus it is, as the psalmist elegantly expresses it, *the heavens declare the glory of Psalm xix. 2. God, and the firmament sheweth his handy work; day unto day uttereth speech, and night unto night sheweth knowledge.*—Sheweth us, not only his infinite wisdom and power, in the contrivance and formation of all things; but also his infinite and inconceivable love to us, for whose comfort and accommodation all those things were created.

But how great those comforts, how happy those accommodations would have been, had we continued in our original state, it is impossible for us at this day to conceive: we only know that our first Parent was *created Gen. i. . 27. in the image of God*, that he had dominion over ALL the works of his hands; every thing that GOD had created was made subject to him; he was full of immortality, for it was by sin only that death entered, consequently not any of its harbingers, sickness or sorrow could have visited him.—Probably all the extraordinary divine powers, which were in the Prophets and Apostles,

ties, or even in our LORD when on earth, were also in him :—and it is very likely that the appearance of his person was glorious like his on *Mount Tabor* when transfigured. But alas ! he continued not in his first estate, he fell—he died to all the divine life ; and bound himself and his posterity in the chains of sin and death ; subjecting us to the tyranny of ungovernable lusts and passions ; exposing us to all the evils that his sin had introduced into nature ; and to all the malice of our spiritual enemies ; leaving us

Rev. iii. 17. *poor and miserable, and blind and naked, as we are at this day.*

But we will turn away our eyes from this dismal prospect, *We will lift them up unto the*

Psalmcxxi. 1. *hills, from whence cometh our help.* We will adopt the words of the Psalmist and say,

Psaln viii. 8. *Lord, what is man, that thou art mindful of him ? and the son of man, that thou visitest him ?—That thou shouldst be so mindful of him, as to create the heavens and the earth for his comfort and accommodation : and give him dominion over all the works of thy hands. That thou shouldst make him but a little lower than the angels, and crown him with glory and honour.—And yet when he had eclipsed all this glory, had lost all this dominion, and had sunk himself and his posterity*

posterity into sin and misery inexpressible ; that thou shouldst visit him in this his low estate !—that for us men and for our salvation, thou shouldst come down from Heaven, to be born of a poor Virgin ; to be crucified under *Pontius Pilate* ; to bear our griefs, to carry our sorrows, to be wounded for our transgressions, to be bruised for our iniquities, to receive the whole chastisement Isaiah liii. 5. of our peace, that by thy stripes we might be healed !—is such a wonderful manifestation that thou art LOVE, as could not otherwise have entered into the heart of man to conceive.

And now having seen and discovered in part what God is ;—that he is our Father, our Creator, our Redeemer and our Sanctifier, in the one person of JESUS CHRIST, who is *the same yesterday, to-day, and for ever* : Heb. xiii. 8. Let us enquire how this discovery is applicable to the regeneration and salvation of our souls and bodies.

We have heard and do believe that *the LORD our God is one LORD* ; and it is our Dut. vi. 4. duty, our interest and our happiness to *love* Dest. vi. 5. him with all our heart, and soul, and strength and mind, because he hath loved us, created us, and given himself for us : and not for
us

- us only, but for our neighbour also ; whose he is, as truly as he is ours.—And though we have been too long taught to think, that an idea of a distinct personality should attach to the names of his several operations for, or manifestations to us ; let us rejoice
- Zech. xiv. 9. in the near approach of that day, when *there shall be ONE LORD, and his name ONE.*—For as he revealed himself to the Patriarchs and Prophets, by the names of GOD ALMIGHTY, the GOD of Abraham, Isaac and Jacob, JEHOVAH, I AM, &c. so hath he in these last days revealed himself to us by his name
- Phil. ii. 9, 10. JESUS—a name that is above every name ; that at the name of JESUS every knee should bow, of things in Heaven and things in earth,
- Acts ii. 36. and things under the earth, and this same JESUS who was crucified, and is both LORD
- 1 Cor. xv. 45. and CHRIST ; is now a quickening spirit, hath ascended up above all things that he might fill all things ; and will so fill our hearts, and dwell in them by faith ; that it
- Eph. iv. 9. shall be no longer we that live, but CHRIST that liveth in us ; our very conscious existence shall be *Christ* ; and we shall perceive with the holy apostle, that to us to
- Phil. i. 21. live is *Christ*. In the epistle to the Corinthians he seems surprised that there could be any who did not perceive his presence
- 2 Cor. xiii. 5. within them ; where he says, *Know ye not that*

that Jesus Christ is in you : as if he had said, How is it possible for you under this glorious dispensation, not to know this important truth? it is scarcely to be believed that you could have neglected it. And then in another place, because it was to be feared that there might be such ; he breaks out and says, How can we escape Heb. ii. 3. if we neglect this so great salvation !—great indeed !—that we should be the Temples of 1 Cor. iii. 16. God, and that his spirit should dwell in us. That he should take upon himself, not only the guilt and burthen of our sins, that he might be our perfect and complete atonement : but also the work of our sanctification ; that he might purify us Tit. ii. 14. unto himself a peculiar people zealous of good works. That he should deliver us from the bondage of corruption ; from the domineering power of sinful lusts and habits, and should bring us into the glorious liberty Rom. viii. 21. of the children of God. That we being made free from sin, should become the servants of righteousness, have our fruit unto Rom. vi. 22. holiness, and in the end obtain everlasting life.

It is no wonder that St. Paul should be surprised to find that there could be any who did not know, who did not perceive

ceive that JESUS CHRIST dwelt in them, and was indeed their very life; but if he were cotemporary with us, how much greater would be his surprise, to find whole nations professing christianity, not only neglecting, but rejecting this great salvation; and that with scorn and contempt: ridiculing and laughing at this divine truth, as if the assertors of it were enthusiasts or madmen.

There are indeed some few, who admit that he may dwell in us, or rather occasionally visit us by his spirit, as he did in, or to, the Patriarchs and Prophets. But if that only were the case, where should we find the great advantage and blessing of the gospel dispensation? How could it be said that thereby *Life and Immortality hath been brought to light*; or that the Law (under which the Prophets lived) made nothing perfect, but the bringing in of a better hope did.—But the truth is, that the law which was given by Moses, did not convey to men that grace and truth which came only by JESUS CHRIST, for the Prophet Zechariah speaking of believers under the gospel, is bold to say, *He that is feeble among them at that day, shall be as David, and the House of David shall be as GOD, as the Angel of the LORD before them.* And indeed thus it must be, for the word

or

or spirit came only occasionally to the Prophets ; but our LORD assures us, that he shall abide with us for ever — For *the* John vii. 39.

HOLY GHOST *was not given till* JESUS *was* 2 Pet. i. 21.

glorified ; consequently was not given to the Prophets, though they spake at particular times, *as they were moved* (or influenced) *by it*.—For there can be no fellowship between righteousness and unrighteousness, no communion between light and darkness.—God, who is light itself, neither could nor can be manifested in us who are darkness, but in and through the divine glorified humanity of our LORD JESUS CHRIST, which is the HOLY GHOST, and which was not, neither could be imparted to the Prophets ; therefore we find, there were many tempers and passions in them, that would be totally incompatible with a renewed nature under the gospel.

A simile has sometimes occurred to my mind, which may perhaps illustrate my meaning when I say, that the former ages and dispensations were much inferior to ours.—It is this. Suppose a stream of water to be disturbed and made foul, at, or near the fountain head, it will continue muddy for some length of way, but still the further it runs, the clearer it will grow, 'till

at

at length it becomes transparent as a looking-glass, capable of receiving and reflecting the beauties of the superior sky, and the glories of the noon-day sun.

The stream of human nature was disturbed and made foul by our enemy the Devil, when he tempted and overcame our first parents, it ran on very muddy through the Antediluvian ages. We read that the whole earth was filled with violence; and this perhaps might be the foundation of the fable of the *Centaurs*, half man, half beast, who were said in heathen story to wage war with Heaven:—so the sins of the Antediluvians (who were probably rather bestial than human) reached up to Heaven, and might therefore, in the language of fable, be very properly said to make war against it: for we read that there were giants in the earth in those days, whether enormous for their size or for their wickedness we cannot say, no more than we can say whether they were begotten by the sons of Seth, (who might perhaps be called the sons of God) or by any inferior order of angels, as we read of heroes in story who were said to be the sons of Gods or Goddeses. However that may be, this is certain, that their sins were so great, their depravity so abominable, that
the

Gen. vi. 4.

the Lord himself said, *My Spirit shall not always strive with man.* And after the world had continued sixteen hundred years, and probably was more fully inhabited than it is now, (on account of their longevity :) yet among them all there were only eight persons found worthy to be saved in the ark, and perhaps seven of them were saved on account of the worthiness of *Noah*, who is said to have been a preacher of righteousness, and even this preacher of righteousness had not long set his foot on dry ground, before he got himself indecently drunk, and was as indecently ridiculed for it by one of his sons.

The stream of human nature was not much refined by this universal judgment, for shortly after, we find the whole race of mankind, attempting to oppose the designs of Providence, by building a Tower.—We find *Sodom* and its neighbouring cities, for their sins, consumed by fire from heaven; and only one righteous person, (if even that one could be called righteous) found among them; and he probably was saved rather on account of his kinsman, than his own.—For it appears evidently, that among all that were then to be found on earth, *Abraham* only was counted worthy of divine notice.—And yet all his posterity

terity were corrupt, except the children of *Israel*, and what they were, every one who has read the Old Testament must know.

Let us now turn our eyes to the gentile world;—there the barbarism of the early ages was such, as we can form no idea of.—And yet after a course of ages, the stream of human nature became so refined, as to produce the almost divine philosophy of a *Socrates*, a *Plato*, a *Seneca*, and many others.—It was to these—it was to the *Greeks* and *Romans* that the glad tidings of salvation were first sent.—And it is remarkable that it did not make its way

Acts xvi. 6. eastward, for *Paul* and *Timothy* were forbidden of the Holy Ghost to preach the word in *Asia*. And were invited by a

Acts xvi. 9. man of *Macedonia* who appeared to *Paul* in a vision, to go over into *Greece*.—So we find, that as the Baptist was sent to prepare the way before our LORD, by

Mal. iv. 16. turning the hearts of the fathers to the children, and the hearts of the children to the fathers; lest he should come and smite the earth with a curse; so morality, civilization and good manners, were sent westward, into the nations of Europe to prepare the way of the Gospel.—And it is also remarkable, that the savage nations

tions of *Africa, America, and Tartary*, cannot be made either to understand or receive it.—From all which it appears, that it is the way of God, in his good providence, to enlighten the minds, and reform the manners of any people, whom he intends to bless with the glorious light of his Gospel.—And *the fullness of time*, in which our LORD came born of a woman, was the time when the stream of human nature was become so refined and transparent, as to be capable of receiving and reflecting the glories of the sun of righteousness.

I hope I have now sufficiently proved, that the dispensation of the Gospel is as much superior to that of the law, or any thing that the prophets could receive or experience under it, as the refinements of *Greece and Rome* were to the barbarism of the earliest ages.

I am now to take notice of another description of objectors, who because the Apostle has said, *know ye not that JESUS* ^{2 Cor. xiii. 5.} *CHRIST is in you, except ye be reprobates*, conclude, that since they are certainly not reprobates, according to the common acceptance of the word, JESUS CHRIST must

must as certainly be in them, though they perceive him not.—This conclusion is founded on a mistaken understanding of the word *reprobate*: our dictionaries tell us, that it signifies *a person lost to virtue or grace; one abandoned to wickedness*. But the scriptural meaning is very different; we find the prophet *Jeremiah*, speaking of the people of his time, says;
 Jer. vi. 30. *reprobate silver shall men call them, because the LORD hath rejected them.*—In the margin we read *refused silver*: that is, silver which is not standard, which is not fine enough to receive the hall mark.—Therefore every one who is not sanctified in CHRIST JESUS, in whose hearts he does not dwell, are not standard, cannot receive the mark of GOD.—For it is written in the prophets, *that upon all the cups and vessels in his house*; that is, upon all the true members of his mystical
 Zech. xiv. 21. *Body, shall be written, HOLINESS TO THE LORD.*

Every one of my readers will coincide with me, when I say, that if his Majesty of Great Britain should come and reside in Dublin, with all the lords of his household, and splendor of his court; and neither the magistrates or citizens know any thing

thing of the matter, it would seem very extraordinary. But supposing he should come to Dublin, as his great grandfather came to England, resolved to conduct himself according to holy David's vow and profession in the 101st Psalm; part of which, I take the liberty to transcribe. "I will behave myself in a perfect way; I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes; I hate the work of them that turn aside, it shall not cleave to me. A froward heart shall depart from me: I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off: him that hath a high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land, that I may cut off all evil-doers from the city of the Lord". — I say, if his Majesty should come and keep his court in Dublin, having formed this his royal ancestor's resolution, and adhering to it: expelling all wicked and unworthy persons from

from his presence, and promoting the virtuous and the good into all places of profit and honour; and that all this should be unknown to the magistrates and citizens! would be extraordinary indeed.—

And yet how little and insignificant will all this appear to be, when compared with the residence of the most High in our hearts. *Shall God in very deed dwell, not*

²Chr. vi. 18. *only with, but in man, and man not know it!* This indeed would be scarcely credible.—

¹Luke ii. 21. *Shall he come and bind the strong man, who has so long kept our hearts, in carnal security: shall he take from him all his armour wherein he trusted.*—Every argument for profit or pleasure, shall he

²Cor. x. 5. *pull down all his strong holds, cast down imaginations, and every thing that exalteth itself, bringing every thought into captivity to his obedience.*—

¹Ephes. ii. 1. *Shall he make us alive, who were once dead.*—^{5. 8.} *Shall he make us light, who were once darkness.*—

^{Rom. xiv. 17.} *In a word, shall he establish his kingdom within us, which is righteousness and peace and joy in the Holy Ghost, and we know nothing of the matter! is rather more than can be believed.*—

¹Joh*h* iv. 13. *John tells us, hereby we know that we dwell in him, and he in us, because he hath given us of his spirit; and St. Paul, if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness.*

Which

Which may be read thus, *If Christ be in you the body is dead unto sin, but the spirit is life unto righteousness.* Or thus, *If Christ be in you, though the body be dead (or under sentence of death) because of sin, yet the spirit is life because of the righteousness of God, imputed and imparted unto us by the Father in the glorified humanity of our Lord Jesus, which is the Holy Ghost—If Christ be in us,*

Our nature's course is turn'd, our mind

Renew'd in all its powers,

And both the witnesses are join'd

The Spirit of God with ours.

WESLEY'S Hymns.

Having I hope removed the objections of those who would bring down our glorious dispensation to a level with the *Mosaic*, and the self-deceit of others who would flatter themselves that CHRIST may dwell in them, and they not know it; I hope my readers will find some pleasure and profit in letting their thoughts dwell a little longer on the inestimable advantages accruing to us from the glorious gospel of our LORD JESUS CHRIST.

We need not lament his absence with *Job* and say—I go forward, but he is not there; and backward, but I cannot perceive him; on ^{Job. xxiii. 8,} the left hand, where he doth work, but I cannot ^{9.} behold

behold him : he hideth himself on the right hand that I cannot see him. For behold he is our life, his kingdom, his city is within us, and the name of that city is, The LORD is there.

Ezek. xlviii.
35.

He is in our hearts, he searches them, he tries them, he is perfectly acquainted with all their affections, desires and intents, those very thoughts which I have just now committed to paper, were known to him before I conceived them, and my words before I wrote them.—We need only recollect that he is in our hearts, that he heareth us ; and we are heard ; and then

1 John v. 15,

let us believe with St. John, If we know that he heareth us, whatsoever we ask ; we know that we have the petitions that we desired of him.

Let us believe his promises, for by them we are *made partakers of the divine nature.*

2 Pet. i. 4.

Let us believe that if an *earthly father would be ready to give bread to his hungry child ; much more readily will our Heavenly Fa-*

Matt. vii. 11.

ther give his holy spirit (and all other good things) to them that ask him.—Let us consider however that our power or capacity of receiving is *Faith*.—We are not only to believe that he hears us, but also, that he will really give us whatsoever we ask according to his will : and we may be certain that it is his will to give us every thing

thing that he has promised.—How wonderfully extensive then may our prayer be, and yet still within the boundary of his good pleasure.

Prayer is our mode of intercourse with God. The influence of his spirit, and the order of his providence are his modes of intercourse with us: therefore prayer is a business of the greatest importance, with which we ought to be most perfectly acquainted:—And that we may be so, we must consider with the closest attention the many and wonderful promises that have been made to it; for they may very properly be compared to the steps of *Jacob's Ladder*, by which, and by which only, we can ascend to Heaven.—But they are so many and so great, and the subject is of such divine importance, that it would require a treatise by itself.—I shall only, in this place make a few observations, which I hope will be pleasing and useful.

Faith, or believing, as I have said before, is our only power or capacity of receiving; and this must be founded on the promises: *Whatsoever ye shall ask the Father in my name, John xvi. 23. he will give it you.—If you ask any thing in my name, I will do it.—Here is per-* xiv. 14.

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mission

John xv. 7.

mission to ask any thing whatsoever ; and lest we should think that the things that we ask, must of necessity be according to his revealed will, he says in another place, *If ye abide in me, and my words abide in you, ye shall ask (not what I will, but) what ye will, and it shall be done unto you.* O most amazing ! — the LORD in this place surrenders his will to us. What shall we say ? silence only can express our divine astonishment. May I be permitted however to suppose, that in our marriage contract with him, there is a perfect surrender of the will of each party to the other. O what is it, to be espoused to *Jesus Christ* !

Mat. xxi. 22.

But to consider the nature of faith a little further ; the promises I have just quoted were spoken by the Lord himself, and therefore must be believed. He has also said *All things whatsoever (without exception) ye shall ask in prayer, BELIEVING ye shall receive.* Believing ! — What ? — Why, — not only that he is able, but also willing to give it. This truth he has confirmed, and most wonderfully explained in the following text.

Mark xi. 24.

Therefore I say unto you, what things soever ye desire when ye pray, BELIEVE THAT YE RECEIVE THEM, and ye shall have them. This is a most astonishing explanation of the nature of Faith. *We are to believe that we receive*

receive the things that we ask, even while we are asking for them; and why not? we are asking them of Him in whom are all things, and who is the sole possessor and disposer of them: and prayer is no other than the child, with the father's leave, going into his storehouse to take whatever he may have occasion for.

But our Saviour also tells us, that there is in us a latent power over all nature, which though we have it, has been hidden from us ever since the fall; we, neither knowing what it is, or how to make use of it, if we did.—But we learn from him that it is the power of faith, that if we can put away doubting from our hearts, and believe that what we say shall come to pass, we shall *Mark xi. 23.* have whatsoever we say; that all nature, animate or inanimate, intelligent or not, must and will obey us. This is *the divine power in man*: and our Lord seems to have been displeased with his apostles for not exerting that power when they awoke him from sleep, to save them from being shipwrecked. *Why are ye so fearful? how is it that ye have no faith?* *Mark iv. 40.*

Nevertheless, knowing very well that the weakness of our nature is such, that though this power be naturally inherent in us, we should

should not have sufficient confidence to make use of it; our Lord has been graciously pleased to permit, and direct us to make use of his name. As, if he should say, I know the weakness of your hearts; your ignorance of the powers which I originally implanted in your nature, and your want of courage and confidence to exert them: therefore, as you believe in me, and know that I am *Lord of all*, that all the properties of nature are my subjects and servants: you, my children, may in my name, command them as you please, and they shall obey you. *And these signs shall follow you that believe; in my name you shall cast out devils, you shall speak with new tongues, you shall take up serpents, and if you drink any*

Mark xvi. 18. *deadly thing it shall not hurt you; you shall lay hands on the sick, and they shall recover.*

And as I know that these my words will be published to all the world, the inhabitants thereof will, by these signs, be able to distinguish, between such as believe in me, and such as do not; for I have already told you, that, *He that believeth in me, the works that I have done, shall he do also, and greater*

John xv. 12. *works than those shall he do, because I go to the Father.* For if the works which you have seen me do, though they were done in my humble suffering state, were such as no other man ever did: how much greater will your works

works be, when I return in my glorified humanity, make my abode in your hearts, and work all my works in you, and by you ?

This paraphrase, I humbly believe, places the sense of the sacred text in a just and clear point of view ; and now, I shall only say, that, as our *Lord* did not limit the duration of these powers, we have every reason to believe, that they were to continue as long as He himself was to remain with us, and that was to be (according to his promise) *always, even to the end of the world.* Mat. xxviii.

Why then have they ceased ? surely, not^{20.} because the nations have been evangelized, or the gospel established in the earth, for the much larger part of it are either Heathens or Mahomedans to this day. But because those who are called Christian, have buried their talent in the earth, (in earthly-mindedness) have received again the spirit of the world ; and whatever they may have retained of the form, have not only lost, but even deny, every power of faith and 2 Tim. iii. 5. godliness.

The revival of these powers, by the effusion of the spirit in the latter days, will probably

probably be, what is called the *Millennium*; for we read in the prophecy of *Daniel*, that, *the saints of the most High shall take the kingdom, and possess it for ever, even for ever and ever*; and that *the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High*. And what greater kingdom or dominion can there be, than to have power over all nature by faith? One would think, that the writer to the Hebrews had apprehended that this kingdom was commenced in his day, when he says,

Heb. xii. 28. *We receiving a kingdom which cannot be moved, &c.* But the principal text for the *Millennium*, is in the Revelations, xx. 4. where

we read, that the saints, or those who had suffered for the word of God, *should live and reign with Christ a thousand years*, this is called the first resurrection; but whether it will be a resurrection of their bodies from the grave, or from that spiritual death in which we have so long lain, is not easy to determine; however, we may be sure of

Gal. ii. 20. this, that to *live by the faith of the Son of God*, that is, by the same faith that he had, and has, who *has all power in heaven and in earth*, will be to live and reign indeed.—

Mat. xxviii.
18.

For as all things were created by the word

of

of faith, and by the same word, *Lazarus* was called out of his grave, and every other miracle was wrought; if it had been possible for our *Lord* to have doubted, whether what he said, would, or would not have come to pass, not any thing would have been created, neither should *Lazarus* have risen from the dead. But, *the hour is coming, when all that are in the graves shall hear this voice of faith; and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the re-* John v. 28,
surrection of damnation. 29.

If this idea, of the *Millennium*, should stand in need of any further illustration, let us consider what the seventh angel says, in the Revelations: *The kingdoms of this world* Rev. xi. 15.
are become the kingdoms of our Lord, and of his Christ. But *Jesus* is both *Lord* and *Christ*. How then are we to read this text? Are they become the kingdoms of *our Lord* and *his Lord*, or of *Christ* and *Christ* considered as one, or two persons? No—but they are become the kingdoms of *our Lord Jesus* and of *his Christ*, that is, of his anointed; his people; *his church, which is his body.* He shall reign in them, and they shall reign with, and by him, for ever and ever, Amen.—*Even so come, LORD JESUS,*
and

and as a preparative for that glorious day,
*The Spirit and the Bride say come ; and let
him that heareth, say come ; and let him that
is athirst come ; and whosoever will, let him
take of the water of life freely.*

THE END.

22 DE 66

